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cluding the social instinct, language, religion, and art ; the latter, the migratory and combative instincts. Dr. Brinton is inclined to consider the sexual instinct, and the resulting parental and filial affections, to be the prime cause of association, and rejects all theories based on promiscuity. In the third chapter the author sets forth his ideas regarding the development of man, and presents a classification of mankind. The general classification is based on physical characteristics. According to these, he distinguishes Eurafrican, Austafrican, Arran, American, and Insular and Littoral peoples. These he subdivides into branches, the latter into stocks. The rest of the book is devoted to the discussion of the various races. Dr. Brinton considers North Africa the primal home of the Eurafrican race, whence he believes the Hamitic, Shemitic, and Aryan peoples derived their origin. The last he considers as a mixed race on account of the predominance of two distinct physical types. If we should apply this test to any of the better known peoples, we should have to class them among the mixed races. There is certainly no homogeneous variety of man found in any part of the world. Therefore the reduction of the Aryan race to two prototypes appears rather doubtful. The descriptions of the other races, although brief, are always striking and interesting. In the concluding chapter Dr. Brinton sums up a number of important problems, — those of acclimatization, race mixture, and of the ultimate destiny of the races. He emphasizes justly the close relations between ethnography and historical and political science. This work will undoubtedly greatly contribute to making this close connection better known and more thoroughly understood.

*F. B.*

THE TWO LOST CENTURIES OF BRITAIN. By WM. H. BABCOCK. Philadelphia : J. B. Lippincott & Co. 1890. 12mo, pp. 239.

Mr. W. H. Babcock, of Washington, D. C., a lover and collector of folklore and interested member of the American Society, having undertaken an investigation into the life of sixth century Britain, primarily for his own purposes and as the employment of leisure hours, has printed his results for the eyes of others interested in the same field of research. The material on which he has founded his observations are the works of Gildas and the so-called Nennius ; the early Welsh poetry contained in the translations of Mr. Skene ; Welsh mediæval tales, incorrectly called the Mabinogion ; historians and essayists who have treated of kindred subjects ; Malory's compilation of Arthurian romance, etc.

Mr. Babcock has no illusions as to the small prospects of obtaining agreement for any results in this line of research. He makes observations on the confusion and obscurity attending the whole question of race types, which he illustrates (p. 32) by the contrast existing, at the close of the last century, between the mixed population of the coast of Essex and the population of the interior of the region. To Arthur, Mr. Babcock devotes five chapters ; the reader will find in these a presentation of the utter contradictions and hopeless entanglement of the historians of the Cymry. The

writer has a heartfelt interest in his subject, and a comprehension of the picturesque aspects of the struggles respecting which we would gladly know more than our means of information allow.

W. W. N.

ENGLISH FAIRY TALES, collected by JOSEPH JACOBS, Editor of "Folk-Lore." Illustrated by John D. Batten. London: David Nutt. 1890. 8vo, pp. xiv., 253.

It is a surprising and melancholy fact that the fairy tale has almost disappeared in England, and that English children must depend upon Perrault and Grimm for most of their nursery tales.

The few English tales left are often found only in debased chap-book versions, or survive only in the form of popular ballads. A recent editor of a selection of English fairy tales ("English Fairy and other Folk Tales," The Camelot Series, London, 1890), Mr. E. Sidney Hartland, attempts an explanation of the dearth of fairy tales in England. This he attributes to two causes: the spread of education, and Evangelical Protestantism. Without discussing here the causes of the great poverty of English fairy tales, it is sufficient to acknowledge the fact, which is emphasized by both Mr. Hartland's collection and the one now under review. The former editor made no pretence to original collection, but contented himself with taking what material he could find from works already in print. How meagre the material is in the department of *märchen*, a glance at the table of contents will show. Mr. Jacobs, on the contrary, in his preface does not acknowledge the scarcity of English nursery tales. He asks: "Who says that English folk have no fairy tales of their own? The present volume contains only a selection out of some one hundred and forty, of which I have found traces in this country. It is probable that many more exist." The reason why such tales have not hitherto been brought to light is "the lamentable gap between the governing and recording classes and the dumb working classes of this country; dumb to others, but eloquent among themselves." The statement is also made that "a quarter of the tales in the volume have been collected during the last ten years or so, and some of them have not been hitherto published." It is very disappointing after this to find that, of the forty-three stories in the book, all but four have already been printed (eleven in the recent collection by Mr. Hartland, cited above). A fragment of one of the four (X. "Mouse and Mouser") is in Halliwell, and a Scotch version in Chambers's "Popular Rhymes;" another is a version of "Jack and the Beanstalk;" the third (XX. "Henny-Penny;") is in Halliwell with another title; and only the fourth (XXX. "Mr. Miacca") is new. Of the remaining thirty-nine stories, nine are from Halliwell, seven are from Henderson's "Folk-Lore of the Northern Counties," six from the English "Folk-Lore Journal," two from the "Journal of American Folk-Lore," and three from chap-books. The remaining twelve are drawn from various sources, and it is interesting to find that, in order to eke out the number, Mr. Jacobs has been forced to use a Scotch tale, a Gypsy tale, reduce three English ballads to prose, and include Southey's "The Three Bears," which is not a popular tale at all.